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THE GERMANS AND THE "CATHOLIC UNIVERSITY."

AT the annual convention of the German Catholic State Federation of Ohio, on June 8th, a resolution was adopted to revive the project of establishing a chair of German language and literature in the "Catholic University of America" at Washington, and a committee appointed to present the matter before the Centralverein at its next convention. Archbishop Elder declared that the resuscitated project had his unqualified approval and bade it godspeed.

In moving the resolution, Rev. Father A. H. Walburg, of Cincinnati, said that the establishment of the chair was of vital consequence to the best interests of Germandom in the United States.

"With the German tongue," he said, "stands or falls Germandom. Language lost, all is lost. If we would preserve German ideas and manners, we must continue to speak the German language; without that the rest disappears. The man who ceases to speak German, gives up the German habit of thought and feeling. He is no German and wishes not to be. This chair will be established for the German tongue; not for the speech of everyday parlance, but for the higher, nobler language of German thought and fancy and the wealth of German art and science, for the cultivation of German literature, this legacy of German blood and feeling. It will stand as a beacon light of all that the German mind has accomplished in this country in the domain of the beautiful and great, and hand down the message from generation to generation. By the establishment of this chair we shall best provide for the welfare of Germandom. Our coreligionists of Irish blood, the Hibernians, have already given \$50,000 for a Celtic chair in the University. We should take pride in emulating their example."

Father Walburg further declared that the accusation that the

Germans were dissatisfied with the management of the University and held back from supporting it, was a calumny and a slander. "We have always shown ourselves true and obedient sons of the Sovereign Pontiff, we have in all our conventions declared our love and loyalty to the Holy See and stood up always for the temporal power. The Catholic University was founded in 1889 by Leo XIII. It is his work, his darling project for the well-being of Catholics in this country. Can we be indifferent to a work that bears the honor of his name? Can we afford to oppose it? Against this presumption we protest most energetically both in word and act, by calling into life once again the project of founding a chair of German language and literature in the University."*)

Father Walburg offered to head the subscription list with a personal donation of \$1,500, and assured his hearers that Bishop Horstmann would renew his subscription of \$1,000, and perhaps increase it.

If the *Western Watchman* (No. 32) and a few other newspapers conclude from this, that "the Germans (are) rallying to the University," it is plain to any one who knows German sentiment intimately and who has no desire to misrepresent it, that such is not the case. We have not learned how much money was subscribed for the German chair at the Ohio convention, nor has the list been passed around anywhere outside of that State. The position of the German American Catholic press remains partly apathetic, but for the most part distinctly hostile.

We may as well face the facts, for a true insight into the actual situation will do more than fine phrases to remedy existing evils and bring all the Catholics of the country together in support of the University. Now we state a fact when we say that the Ohio resolution can not in any sense of the word be said to have been favorably received by the German Catholics of the country. On the contrary, their mouthpiece, the German Catholic press—we quote as its representative here the *St. Paul Wanderer*, which is well-meaning, reliable, and conservative—takes this opportunity to reassert, positively and deliberately, that a large proportion of the German American Catholics, without prejudice to their deep-rooted devotion to the Holy Father, have turned their back upon the Catholic University. When Msgr. Schröder some years ago inaugurated a movement for the endowment of a German professorship, they enthusiastically took up the idea and many contributions flowed into the coffers of the Central Verein. Why and how this enthusiasm was extinguished, dampened beneath the freezing point, is a matter of history.

Bitter attacks were launched from the halls of the Catholic

*) We quote Fr. W.'s remarks as printed in the Cincinnati Volksfreund of June 9th.

University, and the Germans were ignominiously kicked out of its portals. Their contributions were welcome enough, but outside of that the authorities of the institution had no use for them. In view of the position which the University took on decisive public questions†), and the ill will which it showed towards the German element, no reasonable man can blame them for withdrawing their sympathy and support—not because they were in any wise opposed to the favorite project of the Holy Father *per se*, but because, not having the slightest influence to raise the institution up to his high ideal, they did not wish to play the rôle of a drummer who reënters at the back door after he has been kicked out in front.

In spite of all, however, their interest in the University never died out entirely, and they would willingly forget, as they have long since forgiven, the injuries which they have had to suffer in the past, if there were the slightest indication on the part of the authorities to ease the sacrifice and meet them at least part of the way. Instead, one professor of the institution calumniates the "Germans and Jesuits" in a non-Catholic periodical;*) the non-official conduct of others is anything but apt to restore the shattered confidence,†) while the newspaper organs that pose as the special representatives and champions of the University (*Catholic Citizen*, *Western Watchman*, et al.) continue to jeer and defame the German Catholics on account of the position into which they have been forced.

So long as those things continue, the great mass of German American Catholics, who stand second to none in their devotion to the Holy Father and in their readiness to make every reasonable sacrifice, can not be blamed for refusing to make themselves ridiculous for a second time in the eyes of the general public. If the new Rector is in earnest about carrying out the admonitions of the Pope, let him do his best to make it possible for them to revive their active sympathy for the institution over which he has been placed for the purpose of correcting past mistakes and clearing the way for a peaceful and strong development.

Inasmuch as absolutely nothing has so far been done in this direction, it appears to us that the time is not yet come for a successful renewal of the agitation in favor of a German chair. The Central Verein, which, up to two years ago, had bother enough with refunding the contributions which had originally been gath-

†) The school question, for instance, and "Americanism."

*) Prof. Egan's recent venomous article in the *Pilgrim*.

†) E. g., Prof. Scharf's newspaper correspondences on the Philippine situation and the statement of the *Western Watchman* (No. 27), which poses as a kind of semi-official organ of the University, after a conference with Rector O'Connell, that the Pope had told that gentleman "to walk over" the Germans and Jesuits.

ered for this purpose, can surely not be expected to take the matter up anew, and if it would, the prospects are that the second failure would be far more pronounced than the first; while the State federations have already too many irons in the fire, being hardly able to hold their own.

But these considerations are after all secondary. If the new Rector will reform the University; if he will call the offending professors sharply to order; if he will prove his willingness to treat the German Catholics *al pari*, and not as pariahs, the Catholic University will have no more enthusiastic friends nor stauncher supporters than these same German Catholics. Then it will be time enough to deliberate whether their active support had best take the shape of an endowment for a German chair or show itself in some other practical way.

Thus far the *Wanderer*,[‡]) which is a competent exponent of German Catholic thought and sentiment, and whose above-quoted article, moreover, has been endorsed by several of its best and most influential German contemporaries.

It is clearly a condition, not a theory, which confronts Msgr. O'Connell, whose realization of the gravity of the situation is generally believed to have induced him to return so promptly to Rome, where, however, he arrived when Leo XIII. was already on his death-bed and utterly incapable of receiving his report or giving any further directions.*)

That Msgr. O'Connell is deeply interested in this German chair project—though he has done nothing so far, to our knowledge, to approach or conciliate the German element—appears from a glowing letter which he addressed on June 27th to the *Catholic Columbian*, which had commended the movement revived by Father Walburg. Therein he said (*Catholic Columbian*, No. 27):

"Before my departure for Rome, I wish to write you and express my appreciation and my thanks for your editorial notice of 'The German Chair' in your issue of the 20th inst. In that notice you have struck a chord that found an echo in hundreds of thousands of hearts, because every honest man recognizes that you have spoken the truth and stirred the noble sense of Catholic unity. It is, I feel, an answer to the words and inspiration of our

‡) No. 38. We have given the substance of its remarks.

*) With what expectations the Rector set out, can be seen from the remarks made shortly before his departure by the Washington correspondent of the *Freeman's Journal* (letter dated July 2nd, printed in No. 3653): "Msgr. O'Connell will have an audience with the Holy Father himself while in Rome and the greatest dignity will be thrown around the event. It is purposed on this occasion to make Msgr. O'Connell the herald of the papal purpose. Hereafter the American Catholics will be expected to support the Catholic University not perfunctorily, but loyally. It is mooted that His Holiness will express a behest to the hierarchy to diligently foster the interests of this institution, and the laity will be exhorted most fervently to greater zeal in the support of the University, which is intended to be the focal point of Catholic educational effort"... "Msgr. O'Connell will return before the autumn with a decided papal plan, which will be obligatory upon the members of the hierarchy..."

Holy Father, and when you wrote those words the spirit of the Pontiff was throbbing in your bosom."

All this in spite of the remark made in the very same issue of the *Columbian*, of June 20th, that the Catholic University "*will never succeed, nor will the laity be satisfied with its success, while it is conducted in an un-Catholic, factional, lop-sided manner.*"

In an interview published in the N. Y. *Sun*, July 5th, a few days after the Monsignore's departure, he was quoted as saying, among other things:

"The Jesuits and the German party have also shown a change of attitude." (Which is not true!)

"The Central Verein of the West, at a recent convention, came out strongly in favor of the University, and it has pledged itself to collect \$50,000 for the endowment of the chair of German literature." (Which is absolutely and utterly false!)

"The *Catholic Columbian*, a German organ, has pledged itself to the cause of the University and promises that the Germans will be second to none in their loyalty and coöperation." (Which is also very wide of the mark, for the *Columbian* itself has declared (No. 28) that it is *not* "a German organ," and it has not pledged German support to any cause, because it has too much sense to pledge anything which it does not control.)

Again Msgr. O'Connell said:

"For the first time since its inception the University has the unanimous support of the hierarchy and Catholic laity of America." (Which all the world knows to be untrue.)

In conclusion a few more paragraphs from the *Sun* interview:

"There is a rumor to the effect that Cardinal Satolli has been advised to induce Msgr. O'Connell to award the vacant vice-rectorship to a German professor in order to make more complete the conciliation of the Germans. The archbishops considered the suggestion most unwise, saying that if the University is to escape the pitfalls of the past, if it is to be kept above all race and party prejudices, then the administration must have a free hand to guide and direct it on lofty academic principles.

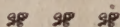
"Msgr. O'Connell, when asked about the rumor and the stand of the archbishops, replied: 'The question of the vice-rectorship has not been decided. However, the position of the archbishops is the only possible one for a university. The Catholic University is too big to be hampered by questions of race prejudice or party considerations.'

"The suggestion was made to Msgr. O'Connell that, to complete the conciliation between the University and the German element, it would be wise to award the vacant vice-rectorship of the University to some German professor. This was not approved

by the hierarchy, following the note struck by Msgr. O'Connell, whose first asserted policy was conciliation, to accomplish which, it was argued, all race and party questions must be done away with.

" 'If the man for the position be German,' said Msgr. O'Connell, 'he should receive the appointment, not because of his nationality, but because he is the best man for the place. My policy is to feed the University from its own offspring. These will be attached to the different faculties as instructors, then as associate professors, and, finally, as professors. Thus, Dr. Healy of New York has just been made instructor in history, and Dr. Melody of Chicago professor of moral theology, to succeed the illustrious Dr. Bouquillon.' "

It is to be hoped that the successor of Leo XIII. will appoint a new rector not identified with "Americanism" or any other offensive movement or ism, with positive orders to effect a reconciliation among the warring factions and a united support of the University by all elements of our Catholic population, which is an indispensable condition of its ultimate success. And succeed it must, not only because Leo's name is in it, but because twentieth-century America needs a good and up-to-date Catholic University



THE RELIGION OF AMERICAN FREEMASONRY, AS REVEALED BY ITS SECOND OR "FELLOW CRAFT" DEGREE.

Let us pass on to the degree of "Fellow Craft," the second in American Freemasonry, and learn from it what it has to say about the religion of Masonry.

"Speculative Masonry, now known as Free Masonry," says Mackey's Ritualist,—(note, p. 75), "is therefore the scientific application and the religious consecration of the rules and principles, the technical language, and the implements and materials of operative Masonry to the worship of God as the Grand Architect of the Universe, and to the purification of the heart and the inculcation of the dogmas of religious philosophy.

Religion, therefore, according to Masonry, enters into its very definition. It unites its members in the worship of its deity, which it calls the Grand Architect of the Universe; it proposes to itself the purification of the heart and the inculcation of what it believes to be religious philosophy. The art of the stone mason will be taken as a figure of that secret art to which it devotes its disciples. It will take the instruments, the rules, the language, the materials of the builder and use them as types to symbolize, and as expressions to cover, what it would teach its votaries, and

conceal from us, the profane. It calls all this a religious philosophy and the worship of its God. It defines itself a religion.

"In the investigation of the true meaning of every Masonic symbol and allegory," says the Ritualist, p. 99, "we must be guided by the single principle that the whole design of Freemasonry, as a speculative science, is the investigation of Divine Truth. To this every object, every thing is subordinated."

The speculative science of Masonry is that part which deals with Masonic theory and principles, and of which Masonic life and practice is the natural outcome. As, therefore, all of its speculation is directed to religious truth, all its practice must be directed to the carrying out in action of what its theory has taught it. The one naturally and logically leads to the other. Religious speculation leads to religious life and action.

Doubtless, reader, you are beginning to think with ourselves that Masons must be very pious men, since they spend so much time in the investigation and contemplation of divine things, and wonder with us at their modesty in so cleverly concealing the fact from the eyes of the world. But perhaps our wonder arises from our forgetting that their divine things are not our divine things; their piety is not our piety; the lily of Christian purity is not that of Masonic indulgence; the holiness of Masons is not supposed to be measured by Christian standards. We must be on our guard, wandering as we are in our errors and destitute of spiritual light, not to presume to judge those who are so much more enlightened than ourselves. We have indeed the light of reason, we have the doctrine of Christ, we have the results of the profound and life-long studies of the best minds of the ages, but we haven't alas! the benefit of Masonic instruction, which throws open the sacred portals, and presto! a spiritual light is created, and the farmer, the carpenter, the man engrossed in money making and in politics, becomes presently a profound theologian, knows the essence and nature of God and of his own soul, is freed from helplessness, error, and ignorance, and becomes a follower of the "Angel of Light"! We confess that to the sane, common-sense reason by which Masons as other men guide themselves in the affairs of this sublunary sphere, such pretensions are the grossest impostures; but as in religious matters a great intellectual change is required of Masons, we must not be too strict perhaps in applying the rules of sane, sober sense to Masonic theories.

But let us return to our author, and now that we are within the portals of the lodge, let us mount with him the "Winding Stairs."

The "Winding Stairs" consists of a number of steps, which number has varied at various times. In the United States it is

fifteen. "As a symbol of discipline and instruction," says the Ritualist, p. 101, "the Winding Stairs teaches him (the candidate) that here must commence his Masonic labor—here he must enter on those glorious but difficult researches the end of which is to be the possession of divine truth." And a little later on, p. 106:

"It will be remembered that a reward was promised for all this toilsome ascent of the Winding Stairs. Now what are the wages of a speculative Mason? Not money, nor wine, nor oil. All these are but symbols. His wages are truth or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful but at the same time most abstruse doctrines of the science of Masonic symbolism, that the Mason is ever to be in search of truth, but is never to find it. And this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes divine truth, can never be acquired in this life. It is only when the portals of the grave open to us and give us an entrance into a more perfect life, that this knowledge is to be attained."

Truly, the "Winding Stairs" of Masonic instruction are as devious as the ways of Bret Harte's famous Celestial! Masonry has asked from the first a total surrender of our whole nature, intellectual and moral, the severance of every tie that bound us to the past, and has promised us as a reward what every serious mind should yearn for—the knowledge of God and of our soul,—for from the knowledge of these evidently springs the knowledge of the relation that subsists between them. And now when the time comes for Masonry to begin to fulfil its promise, it shirks the difficulty and remits its disciples to those shores from which we are separated by the gulf of death, and consoles them with the "beautiful but humiliating" assurance that it can give them but an approximation of truth.

The doctrine is neither beautiful nor abstruse. It is not beautiful, because it is not true. It is not abstruse, because it is but a particular application of the principle of physicians who would free themselves from cases that they can not cure—they recommend a change of climate. Masonry can with all confidence direct its disciples to a future life for knowledge; no one doubts that they will get it fully there; but how, is another question: meanwhile the harm is done here, for the principle of intellectual and moral license is firmly rooted, since this is the necessary outcome of ignorance of God's nature and our relation to Him.

Do not take things so much to heart, says our guide, "All this pictorial representation of an ascent by a Winding Staircase to the place where the wages of labor were to be received, was an al-

legory to teach us the ascent of the mind from ignorance through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to our stock of ideas at every step, until in the middle chamber of life—in the full fruition of manhood—the reward is obtained, and the purified and elevated intellect is invested with the reward, in the direction how to seek God and God's truth—to believe this is to believe and know the true design of speculative Masonry, the only design that makes it worthy of a good or a wise man's study" (p. 107).



BOOK REVIEWS AND LITERARY NOTES.

Earth to Heaven, by Monsignore John S. Vaughan. Net \$1. B. Herder, St. Louis.

The book treats of the great problem of man's end here below, in a practical, original, captivating, and up-to-date manner. "Beginning with the merely natural gift of the right use of our reason"—we quote from the preface written for the book by the Bishop of Emmaus—"he [the author] has shown that by simple force of looking on the world into which we are born, we must perceive that all which we see, either by our bodily or by our mental powers, invariably has a cause; so that when we see the effects of whose cause we are ignorant, the conclusion which ensues is not that such effects have no cause, but that the cause, if unknown, is so to us by reason of our ignorance."

Having firmly established the necessity of a Supreme Lord, the author in three beautiful chapters, entitled: Who? What? Whither? enquires into the nature and the end, temporal and eternal, of reason-gifted man. Our attention is then called to the struggles and difficulties which our high destiny involves against the world, the demons, and the flesh. Again we are told of the helps by which we may ensure our victory and prepare ourselves to face the dread ordeal of a severe judgment. A glowing description of the Ascension of Our Lord, and a vivid picture of the glories of the risen body and of the celestial joys, invite us to strain every nerve towards obtaining the glory, never wearying and never fading, of our eternal home.

While the author tells us nothing new on the great topics which he treats—and what indeed could he have found out?—everything he has to say is put before us in a new and attractive form.

He does not carry on stiff and formal argumentations, but appeals to our practical sense and converses with us in an easy, familiar tone. Still most of the staple proofs which faith and reason afford us in this important matter, are brought to bear on us with such thoroughness and clearness that we can not but feel and confess their crushing force. The book, on that account, will commend itself highly to people who shrink from the stiffness of schoolmen. Even the most ordinary Christian will relish Monsignore Vaughan's treatment of the subject and peruse the book with real pleasure and ample profit. It is written with a deal of unction; illustrations are very numerous and aptly chosen from the Scriptures, from history, modern and ancient, as well as from every-day life.

For a preacher who finds it difficult to make his sermons interesting without sacrificing force and solidity, Msgr. Vaughan's little treatise is a godsend. From it he may learn how to put life, color, and action into the naturally dry and untoward subjects which he is often called upon to handle.



Christianity and Modern Civilization, being Some Chapters in European History, with an Introductory Dialogue on the Philosophy of History. By William Samuel Lilly. London: Chapman & Hall, Lt. St. Louis: B. Herder. 1903. Price \$3.25 net.

This is practically a new edition, more or less rewritten, of Mr. Lilly's Chapters on European History, published in 1886, of which the *Saturday Review* said at the time that they were remarkable for "copious learning and wealth of varied illustration, graphic style and luminous handling of a great theme." New chapters on The Nascent Church, The Inquisition, Holy Matrimony, and The Age of the Martyrs have been added. The introductory dialog on the Philosophy of History is the weakest thing in the book, which aims to illustrate the supreme importance of the Christian revelation as forming the substratum of the whole fabric of European society and civilization. Mr. Lilly is a thought-compeller, and even where we may not entirely agree with him, we read his luminous periods with genuine pleasure and profit.



The Life and Life-Work of Pope Leo XIII. Vicar of Jesus Christ and Bishop of Rome, etc. Endorsed by the Catholic Hierarchy of America (?). By Rev. James J. McGovern, D. D., Lockport, Ill. Author's Edition. Monarch Book Company, Chicago and Philadelphia. 1903.

An incompetently wrought cheap-John publication in lurid red covers, bristling with errors and tinged in spots with liberalistic

bias. Some of the illustrations (*a non illustrando!*) notably the repulsive blotch defacing page 240a, are enough to give one the shivers.

We only regret that Rev. Dr. Selinger, by writing a brief introductory note (evidently without having seen the contents!) has put his good name in imminent danger of being used as a bait by the publishers of this unsightly and unscholarly *librone*.

Index to the General History of the Christian Era, by Guggenberger. B. Herder. 1903. 52 pages. Price 25 cents net.

By the publication of this booklet Rev. P. Guggenberger has restored our wavering confidence in his literary *noblesse*, which, according to old Pius Gams, obliges every author to add a comprehensive and correct index to his book. The second edition of the third volume, which is in preparation, will contain this index as an integral part, but those who have the original first edition can purchase it separately.

The Pope and His Election. By Ferdinand Brossart, V.-G. Covington, Ky. For sale by Fr. Pustet & Co., Cincinnati, O. Price 15 cents.

This brochure bears the earmarks of hasty preparation: it is inaccurate in its statement of facts and slovenly in its style.

—Rev. W. Devivier's 'Christian Apologetics,' edited, augmented, and adapted to English readers by Rev. Joseph C. Sasia, S. J., will soon be published in two volumes at San Francisco. 450 pages of additional matter have been inserted by the editor throughout the work, to adapt it to the English public. Entire articles have been added on the following important topics: evolution, hypnotism, miracles, the supposed vicious circle, Christian Science and faith cure, Agnosticism, Theosophy, the destiny of the human soul after death, etc. The two volumes constitute a complete treatment of the theological treatises *de religione et ecclesia*, explained in a popular form and highly useful to the clergy and particularly to seminary students. The work is written especially for the benefit of the students of the higher classes of our Catholic colleges, with a view to furnish them a rational exposition of the tenets of Christian Catholic faith and to enable them to answer the chief objections advanced against religion. With a view to extend their usefulness, the price of the two volumes (not sold separately) has been made as reasonable and low as possible (\$2.50), consistently with the considerable expense incurred in the publication.

MINOR TOPICS.

A Modern Electric Alarm-Clock Described in Classical Latin Phrase.—One should think that such a new-fangled invention as an electric alarm-clock with phonograph attachment would be a subject wellnigh impossible to describe in scholarly Latin phrase. The subjoined extract from our clever Roman contemporary *Vox Urbis* (No. xi.) will prove that it can be neatly done and that Cicero's pliable tongue has stronger claims upon our recognition as a possible and practical universal language, than most of us are apt to imagine.

Horologia expergeficientia, iuvante electride.—Pulcherrima nunc narrantur de electridis applicatione, melius de phonographo horologiis adiuncto. Rei seriem narrabo. Multiplex usus. Prima itaque machina additur idonea iis, qui exigua quamvis luce, si haec in cubiculo sit, requiescere nullimode possunt, ac tamen dum expergiscuntur horam scire desiderant. Est ad manus,—ne phosphoreis cereis, periculo certe non carentibus, ii utantur,—est, inquam, ad manus laqueus sub pulvillo latens. Ubi nodum extimulaveris in nuce latentem, horologium in tenebris fatur, et horam annuntiat faciente phonographo. Amplius. Constituta indicibus hora, qua e lectulo surgere decrevist, prout elegeris, horologium, amoto illo stridore tintinnabuli molestissimi, humana penitus te voce compellat, et :—Age,—exclamat,—age ; surgendi hora est ;—[puta, hora septima], neque a clamando desistit nisi surrexeris et machinulam exclamantem cohibueris. Est et amplius. Apposito portae laqueo, si quis, te inscio, fur, latro, carnifex noctu vim vel insidiam portae fecerit, phonographus ab horologio te vocibus appellat, apparitores vocat, et probra et vituperia simul in latronem impingit, ea tamen arte, ut plures tecum esse homines videantur. Dicitur eiusmodi horologia, seu “phonorologia” grandiuscula nunc esse ; posse in bulgis deferri ; quae autem in peris ferri possunt magni nimis aestimari, et vix pecuniosissimis ea comparare licere.



A Plea for the Rod.—In “A Plea for the Rod,” Rev. C. Clifford says: “Seriously, we have overdone the business of child-worship in America ; and for proof we find ourselves surrounded with about the worst-mannered generation it has ever been the lot of untrammelled democracy to produce. In every other section of the civilized world, even in France and in Italy, where he is all but spoiled by overindulgence of every sort during the first five or six years of his existence, a growing boy is taught the elements of decorum. He is trained to defer to his elders on no other ground than the fact that they are elders. Years connote exper-

ience; and courtesy is the tribute he is habitually encouraged to bring in testimony of the older world's regard for it. He will rise instinctively and uncover to a woman; he will not lightly venture upon a familiarity with a grown man. He may be a 'muff' in a hundred other points; (and, if he comes from the Latin districts of the continent, we fear there is no defending him on that score), but in the rudiments of civilization, the things that refine one and mark him as unconsciously urbane, city-bred in form, if not in reality, with the boorishness, which is the inevitable after-growth of isolation, rubbed off—in these things, we say, America with all its magnificence of equipment has nothing like him to offer. We are poor in such jewels as Cornelia is said to have had the bad taste to parade. They began to disappear some thirty years ago, when a number of soft-hearted ladies and gentlemen up and down the country declared against the 'barbarism' of using the birch-rod in the schools. We are reaping a whirl-wind harvest for that thin crop of sentimental folly to-day. Let us carry our sheaves with such dignity as we can. The American child is mostly what his public school teachers have made him. We have spared the rod where it would have done the nation most service, and spoiled a brood of citizens singularly in need of self-discipline."



Msgr. O'Connell Opposed to Msgr. Conaty's College Consolidation Plan. Msgr. Conaty's pet plan as Rector of the "Catholic University of America" was, as our readers will remember, to bring all the Catholic colleges of the country in some measure under the control, to make them "feeders," as it were, of the University. This scheme has been dropped by Msgr. O'Connell, if we may believe the Washington correspondent of the *Freeman's Journal*, who writes (No. 3653):

"Some well-wishers of the University thought to further its interests by making all other Catholic schools directly subordinate to the central head. A scheme was proposed by which the Catholic University was to become the censor of the degrees issued by other colleges and universities under Catholic control. Much pressure was brought to effect this end. Msgr. O'Connell pointed out that many of the Catholic institutions were older, had experienced faculties, their standing in the educational world had never been questioned, and the greater of these would be loathe to submit their work to the approval of any censor whatsoever. He is a man in close touch with the 'university spirit,' as it is called, and pointed out the intrinsic evils of the scheme. It was abandoned. The present program has been substituted by Rome."

And what is "the present program," pray?

One great trouble with the University has been that each new rector has had a new program, which was promptly reversed by his successor.

What wonder, then, that, as the same writer complains, "the hierarchy was lukewarm" and "it has been hard to arouse enthusiasm among the laity," even outside of the "Germans and Jesuits"!

Leo XIII.—Just as we went to press last week, the news reached us of the death of His Holiness Pope Leo XIII. With the whole Catholic world we mourn over his departure. It is not necessary for us to print a biography of the departed Pontiff or to write his eulogy; for more than three weeks the papers have teemed with information about him and praise of his long and splendid pontificate. We of THE REVIEW have ever loved and honored him as our father and shaped the course of this journal according to what we honestly and prayerfully understood to be his directions. Our heart is too full now to allow us even to sketch his long career or to estimate the import of his life-work. "Great Pontiffs there have been in the past; greater the universal Church will see again before the last soul be baptized into open communion with her; but a Pontiff more suited to his time it would be difficult to imagine. We American Catholics are debtors to him, if we only knew it, in more ways than we can define." Have we not, therefore, an added reason for praying that his indomitable soul may rest in peace? *Oremus pro Pontifice nostro defuncto Leone; Dominus non tradat eum in manus inimicorum ejus, sed det ei requiem aeternam!*



Against Luxurious Churches and Parish Houses.—Rt. Rev. Msgr. A. Adolph writes to THE REVIEW from Williamsville, N. Y.: "I was greatly pleased to see in your paper (No. 27) the recent remarks of His Eminence Cardinal Fischer*), on the subject of wasteful luxury in churches and parochial residences. I remember that his predecessor on the archiepiscopal throne of Cologne held the same healthy views. When I was in Rome last winter, another eminent Cardinal asked me about the luxury which he had heard American priests indulge in with regard to their parsonages. Cardinal Fischer's censure applies to our clergy in a larger measure than to his own, for the way money is wasted in this country upon parochial residences is more scandalous than in the Archdiocese of Cologne; it is an abuse that causes many to fall away from the faith, and I think it high time that the authorities forbid the erection of churches and parish houses which exceed the means of the people. All honor to His Eminence Cardinal Fischer for having the courage to speak the truth!"



According to the celebrated bibliographer Jacquin Garcia Icazbalcetta, the first printing press was set up in America not later than 1537. It was the Viceroy Antonio de Mendoza and his contemporary, the first Archbishop of Mexico, Fray Juan de Zumarraga, who were responsible for the establishment of this first printing house in Mexico. A printer in Seville, of the name of Juan Cromberger, and said to have been very celebrated in his day, was given the order, and he either sent or brought the outfit about the

*) Who, by the way, we are proud to say is a faithful reader of THE REVIEW.

date mentioned. The press was set up in the residence of the Archbishop of Mexico.

A work entitled 'Escala Espiritual para llegar al Cielo' was among the earliest books printed in Mexico, the date of its publication having been set by some authorities as far back as the year 1532, but more probably issued in 1535 or 1536.

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We read in the *Pittsburg Observer* (No. 6):

"The Jesuit College of Santa Clara, California, has honored Charles F. Lummis, editor of the *Outlook*, with the degree of Doctor of Letters. The honor is well deserved, as Mr. Lummis, a non-Catholic, is a talented writer and an able defender of Catholics and Catholic interests."

We do not covet our neighbor's honor, and as for Mr. Lummis, our readers know how highly we esteem him; but the thought naturally suggests itself in this connection: who ever heard of an American Catholic college thus honoring a *Catholic* journalist who devoted his whole life and all his energy to the defense of Catholic truth? Outsiders reap the reward and glory, while the children of the household are fed mainly with rebuffs.

3

By the death of Msgr. Katzer of Milwaukee, who departed this vale of tears on the same day with Leo XIII., the German Catholics of this country have lost their only representative in the council of the archbishops. He always stood up valiantly for equal rights for all nationalities and distinguished himself as a courageous champion of Catholic education in the Bennett school law fight. In the controversy on Americanism he threw the weight of his influence upon the side of strict orthodoxy and conservatism. Archbishop Katzer was a friend of THE REVIEW since its establishment, though the assertion, at one time widely current, that he was its real founder and subsidized it, had no foundation whatever in fact. *R. I. P.*

30

The New York *World* recently published a symposium regarding the word "obey" in the marriage service, made up of opinions from well-known "strong-minded" women and prominent brides-elect. The "strong-minded" women, of course, repudiated the word, and all of the brides-to-be announced decidedly that they did not intend to have it used in the ceremony.

It would be superfluous to comment on these opinions. They are enough to make the grandmothers turn in their graves and the grandfathers rise up in indignant protest.

3

Says Father Phelan in the *Western Watchman* (July 12th):

"We feel towards apostate priests very much as Southerners feel towards a certain class of negro criminals."

But you wouldn't go so far as to lynch them, would you? We

A subscriber in Southern Missouri sends us this clipping from a local newspaper :

"A new game called 'Christianity' is being played in certain parts of the city. The girls get on one side and are the Christians. The boys get on the other side and are the heathens. Then the heathens embrace Christianity."

And that's about all the "Christianity" most of them ever embrace.

President Eliot of Haryard has defined the new ideal in university education as the effort to teach a student one or two subjects thoroughly, and to give him a familiarity with as many other branches of learning as possible. The growth of knowledge renders no other course possible.

It has been discovered that the ancient Grecians used automobiles. In the 'Knights' of Aristophanes (verse 26) two slaves are debating how they can best escape, and one of them suggests :

Μόλωμεν αυτο, μόλωμεν αυτο.

Let us take the auto.

The editor of THE REVIEW deploras the recent demise of Rt. Rev. Henry Muehlsiepen, Vicar-General of the Archdiocese of St. Louis, as a personal loss and solicits for the repose of his gentle soul the ardent prayers of all friends and subscribers.

on our part can not help seeing even in the apostate priest the "sacerdos in aeternum," and believe that he if any one is entitled to the benefit of St. Augustine's charitable counsel: "Interficite errores, *diligite errantes.*"



